5.

A TRUE RELATION OF THE SAD ESTATE OF THE REFORMED CHURCHES IN FRANCE,

AND

Several Paſſages of the great Perſecution they lye under; collected out of the ſeveral Addreſſes and Speeches in Print, made unto the *French* King.

BY A

Hearty well-wiſher to the Proteſtant Intereſt.

LONDON,

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UMI

PREFACE

THE PREFACE.

THE *diſtreſſed Condition of the Proteſtants of* France, *who cannot expect relief from any under God, but this Kingdom; hath moved me to publiſh this little Treatiſe of their Perſecutions, and ſooner than I deſign'd, for that their total Ruin ſeems to be at hand. From his Majeſties care of maintaining the true Proteſtant Religion in theſe Realms, and in obedience to his Command, the Lords and Commons now Aſſembled in Parliament, taking it into their*

consideration which way it may be setled on sure and unshaken Foundations; I hope that this Zeal will shew it self as forward in Protecting abroad that same Religion with us professed in substance, (some Ceremonies only omitted which are used in our Church) as in preserving it uncorrupted from Popish Superstition at home, not only Christianity but even Humanity, and our own Interest obliging us to interpose in their behalf.

And though I know his Majesties Gracious and Generous Nature needeth not Presidents or Examples to incite him to it, yet I cannot omit some passages in the Memoirs of the Duke of Rohan, *where he shows the Zeal both of* K. James *&* K. Charles *the* I. *for the Protestant Interest.*

King

King James *in the year* 1612. *after a League made with the Queen of* France *against the* Spaniard, *hearing that the Edicts relating to the Protestants were infringed, he signified to the Queen, that if She continued to persecute them for their Religion, that League should no longer continue, because, said he,* Nature teacheth when we see our Neighbours afflicted for a thing that relates to us, we ought to consider the consequents thereof, *so as to provide for it.*

1. *Lib.* of the Duke of *Rohans Memoirs*, pag. 29. Printed at *Paris* 1661.

The same worthy Author relates that in the second War against the Protestants; the late King Charles, Anno 1627. *in the Third year of his Reign, was so great a Patron of the Reformed Churches, as to interpose as Mediator, and with*

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Lib. 3. p. 184. & lib. 4. pag 212.

the consent of the French King became their Protector or Surety, that their Edicts of Nants should remain Inviolated. He further saith in his fourth Book, pag. 207. that the King of England, after a while, hearing that they were again unjustly oppressed, sent a Gentleman, by name Mr. De Vic, to declare to the Duke of Rohan how much he was concern'd in the persecution of the Protestants, and required them on all occasions to make their Complaints to him, that as he was Caution for the performance of the Edicts, he might demand satisfaction for the breach, and that in case the French King should refuse, he would Imploy the strength of his Kingdoms, and expose his own person in the vindication of the said

Edicts,

Edicts. And in the fourth Book Pag. 213. *the Duke of* Rohan *writes, that the Duke of* Buckingham *being in the Port of* Rochel, *sent to the Protestants one* Mr. Beecher *Commisionated to tell them that the King his Master, hearing of the oppression of the Protestant party (whereof he counted himself a Member) and being moved with Compassion towards them, and finding himself bound in honor to Relieve them, he offers them his best succour by Sea and Land, protesting that he would not prosecute any pretention of his own, but only the performance of things promised them.* Pag. 214.

Since then heretofore it hath been accounted the Interest of England *to protect the poor distressed Protestants in Policy as well as on a Religious account,*

account by our former Kings and Princes, I hope it will be esteemed so now, and that God will incline both his Majesty and all in Authority, to Imitate them herein. Hereby shall his Majesty gain a great deal of honour and Glory, render himself more formidable to his Enemies, and have a great Interest both in the Prayers and Affections of many thousands of Souls who now for want of his protection are daily made weary of their Lives by the slavery and Miseries they endure for their Religion; a sad Catalogue whereof (sufficient to melt the hardest heart) the ensuing treatise will sufficiently discover, all the passages being collected out of authentick Authors or the speeches and addresses in print made by the Deputy General and other Deputies of the Protestants from several parts of the Kingdome of France, *to their most Christian King, as they Generally tearm him.*

A BRIEF RELATION OF THE Perſecuted Proteſtants IN FRANCE.

THE Calamities the reformed Churches groan under this day are ſo numerous, whether we conſider the Church in general, or the particular members of it, that to give a full view of them to the world would be a work of great time as well as Labour; I ſhall therefore in this narrative, as compendiouſly as

be, offer to your view several instances and cases relating both to the Church in general, and several worthy Persons, who with an undaunted Christian courage and resolution both have been and at this day are sufferers for their Religion; all which instances are not to be considered simply in themselves, as Crosses befalling some particular persons, but as the spring head whence flow all those miseries, wherewith the Church at this time is almost over-whelmed, so many Families ruined, and reduced from plentiful estates to want of bread, and such Provinces and Cities filled with mourning and lamentation, as have been most inhabited by them.

The foundation whereon the Priviledges & Liberties enjoyed by the Protestants are built, is on some Edicts made at *Nants* by *Henry* the 4. King of *France* and *Navar*, and proclaimed after a solemn manner to be

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irrevocable and perpetually observed in the month of *April* 1598. and was published in the Parliament of *Paris*, the 25th of *February* 1599. There were Edicts before this passed in favour of the Protestants during the Reign of *Henry* the 2. *Francis* the 1. and *Francis* the 2, and by *Charles* the 9th, in the begining of his Reign, in the month of *January* 1561. whereby the Protestants had leave to assemble together to hear the word Preached in all parts of the Kingdom, provided they met without their City Gates. The year following he made a second Edict, permitting them to Preach in their Cities; every Person nobly descended having likewise a privilege granted him of keeping a Minister to Preach and administer the Sacraments; this Peace lasted till the month of *September*. The second Troubles broak out in the year 1565, and ended in the

2. *War.*

year 1568, the former Edict being confirmed to them which was made in 1562. justly termed by the Protestants, the dissembling or feigned Edict, as by what followeth will plainly appear; for in the month of *August*, *Anno* 1568. the Third Troubles broke out, and continued until the Month of *August* 1570. At which time the Protestants willingly imbraced (as they did at all other times) a peace, and in favour of them, the King published many Edicts, which for brevity sake I shall not here relate. But Satan the great Author of all Sedition, division and cruelty, stirred up Instruments to disturb their peace on the 24 of *August* 1572. being St. *Bartholomews* day, a day never to be forgotten by Protestants, whereon they Massacred most trecherously, more than 70 thousand Protestants, so that the Streets of *Paris* ran down with blood, and among them Admiral

3. *War.*

Admiral *Coligny*, and several persons of great Quality, who for that very end and purpose were invited by the Court of that Treacherous and Bloody Prince, under specious pretences of kindness: This cruel and deceitful Practice occasioned a fourth War or Commotion in the Kingdom, which was in the month of *July* 1573. appeased by another Edict. In *Febr.* 1574. the fifth Commotion began, and many Papists in the Kingdom, by reason of oppression, joyned with the Protestants in taking up Arms for the defence of their Priviledges, but these troubles ended in 1576. their former Edicts being augmented and confirmed. This advantagious Peace to the Protestants being made, at a general Convocation of the States at *Blois*, on the 24. of *Novemb.* 1576. an Address was resolved to be made to the King, that all Edicts formerly made in fa-

The Admiral *Coligny* his Head was carried as a Trophy to *Rome*, as *Thuanus de Carolo* 9. pag. 818.

4. *War.*

5. *War.*

vour of the Proteſtants, might be annulled, and only the Roman Catholick Religion be eſtabliſhed throughout the Kingdom. Unto this requeſt the King at the ſolicitations and earneſt preſſing arguments uſed by them and the bloody Clergy (who on all occaſions were incendiaries, and ſtirred him up both to Maſſacring of his Loyal Subjects, and breaking of all promiſes and Edicts made to them) conſented, and confirmed it by Letters Patents the 25. *Feb.* 1577. Theſe ſevere proceedings kindled a

6. War. Sixth War, but before the States were ſeparated, an Edict was given at *Poictiers*, in *September* 1577. whereby, though many Priviledges formerly granted to the Proteſtants were taken away, yet they out of a love to Peace, ſubmitted to the Kings will and pleaſure; only by reaſon of the treachery they had met withal, they inſiſted to have 8.

Towns

Towns delivered in hostage for 6. years, which was the term of peace promised by the King; but the King according to the maxim among the Papists, that no faith is to be kept with Hereticks, did not long keep this Peace inviolated, but endeavoured under-hand in a clandestine way their Ruin. *Charles* the 9. died in *April* 1589. and *Henry* the Third Reigned in his stead; he was hardly warm in his Throne, but his bigotted Council put him on the doing many things equally enfringing the Liberties of Papists as well as Protestants, whereupon a new War ensued, and the Duke of *Alenson* headed them. In a little time they grew so numerous and strong, that the King, to prevent those Evils which would inevitably accompany such a War, hudled up a peace, confirming to the Protestants all former Edicts, and to the Papists their former Privi-

ledges granted by his Predeceſſors. *Henry* the Fourth, King of *Navarre* ſucceeded him in the Kingdom in the beginning of *July* 1591. The King confirmed the Edicts made by the late King *September* 1577. in favour of the Proteſtants, and declared that he would maintain the Priviledges formerly granted to them: Although on the 25. of *July* 1593, he abjur'd his Religion, yet his tenderneſs to the Proteſtants (knowing their Principles to be ſuch as that he might ſafely Reign and Rule, without fearing any diſloyal attempts, as afterwards he found from the pretended mortified Monks and Jeſuits) was ſuch, that at *Nants* he proclaimed thoſe Edicts whereon depends the only ſafety and priviledges the poor Proteſtants enjoy.

After the publication of theſe Edicts at *Nants*, which as I have already mentioned, was *Anno* 1598. the King cauſed a Publication here-

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of to be made throughout the whole Kingdom, and sent Commissioners into all his Provinces to see them put into Execution, for the establishing a firm Peace, which lasted so long as this worthy Prince lived.

This Edict had a larger extent than any that had ever before been made in favour of the Protestants, and was punctually observed during his Reign; He was stabbed by *Ravillac*, one by most imagined to be set on work by the Duke of *Guise*, for that in his house that Villain had been privately harboured for some days before that Bloody Act. *Lewis* the 13. succeeded him, but instead of being such a Friend to the Protestants, he used all severity towards them; in the beginning of his Reign, he raised an Army, took from them all Forts, or what ever Towns of strength they had by an uninterrupted right many years in possession; but the King of *England*

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as Defender of the Faith, and consequently concerned in the welfare of such as professed the same Faith, interposing in behalf of the Protestants on all occasions, all former Edicts made by K. *Henry* the Fourth, were confirmed and ratified.

Anno 1649. 1650. The same Edicts have likewise been confirmed by *Lewis* the 14. who at present sits in the Throne of his Ancestors, and in the year 1652. by a particular Declaration, doth so much right to his Protestant Subjects, as to confess they had given him proof of their Loyalty beyond what he cou'd imagine, and hereupon Decreed, that all Edicts, Orders, Declarations, or Proclamations whatsoever, made in their behalf, should continue in full force and virtue, threatning withal, that whosoever should presume to act contrary to this Declaration, should incur his high displeasure,

pleasure, and be esteemed a Trayterous Enemy to the Kingdom.

He likewise enlarged this Edict, confirming to the Protestants the titles of several Churches which had before this been founded and built with an irreversible Decree: the Romish Clergy even then being very busy, and endeavouring by all means imaginable to have them razed to the ground; of later years that Viperous brood, to colour the like malicious designs and attempts, have found out, or rather inventented some indirect ways, to give a semblance of justice to such practices, by accusing the Protestants of having unjustly erected new Churches since the Edict, hereupon requiring them to produce the titles of all their Churches; it hath been their practice of old on all occasions to accuse the Protestants, of passing the bounds limited in the Edict of *Nants*, and two comissioners

ners for this end were usually chosen, the one a Roman catholick by the King; the other a Protestant and elected by Protestants, the Kings Council being *Umpire* if at any time they differ'd. And hereby the Romish Clergy, by specious pretences of equity and justice, have dextrously carryed on their designs to the destruction and ruin of the Protestants; the injustice of whose proceedings may by any impartial Eye be discerned, if they consider, that whereas the reformed Churches were wont to demand of the King a Commissioner to be by him appointed, and then made their own choice of the other, whereby they might be relieved whenever oppress; the Clergy have refused the person by them elected, and chosen some other, whom they might either by his ignorance easily guide their own way, or by reason of poverty with fair and large promises easily pervert.

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2. That of late years the Roman Catholick Comissioner hath usurped a Priviledg to nominate his Partner, such a one as the Clergy have judged most fit to serve their designs; an instance whereof I shall give in one *Monsieur Sigeniac* of the upper *Guyenne*, who was chosen by the Bishop of *Montauban* contrary to the will of the Protestants so declared before the King. This Person however after such time as he had done whatever the Bishop and his Crew would have him, after he had robbed the Protestant Churches of the little treasure they had to defray his expences, in following the business for which the Bishop had chosen him, *viz.* their ruin, he changed his religion as a recompence whereof the Protestants were compelled to give him whatever he asked. Another example I have met withal which I cannot omit, the more clearly to discover,

discover, the illegal proceedings of the Popish Clergy against the Protestants; One *Monsieur de la Tapisserie* of *Burgogne*, chosen commissioner the last year contrary to the will of the Protestants, he was by bribes & promises of preferment induced to sign an Act for the Demolition of several of the Protestant Churches, whereof he professed himself a member, and which ever had been esteemed to be founded on a good and just title; this Gentleman hath of late from a remorce of his unjust proceedings confessed that he was put into the commission by the Jesuits, and for so acting, had an annual pension pay'd him by them.

3. That whereas in such Commissions the one Commissioner cannot act in the absence of the other and ought not to act without the consent of the other; nevertheless the Popish commissioner is now become

become absolute Master, and hath gotten the sole power into his hands and a prohibition is issued forth forbiding the commissioner that should transact for the Protestants to controul the will and pleasure of the other.

4. In that the Catholick Commissioners are wholly at the devotion of the Clergy, is clear as the light; for common sense and laws of reason will, that since the Clergy is the Party accusing, that they shew the times and circumstances thereby to prove these pretended usurpations, and to produce evidences for what they alledge; for all the world over in such cases two things are required, first that he that shall Labour to dispossess another of his possession, shall shew by what power or vertue he attempts it. Secondly that the person in possession be kept in it, till such time as his adversary shall

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prove by a more authentick testimony that he enjoyes this possession not by right, but usurpation; nevertheless these fundamental maxims of Common justice are overthrown, which concern the Protestants in *France*, as if they ought not to participate in natural equity and justice. When ever the Clergy will dispute or controul the Protestants in any thing, whether the titles of their Churches, or their liberties, they shall be heard with all patience, which liberty is denyed to the Protestants. They have compelled them to produce the original titles to their Churches, and to justify them, although for above 80. years their titles have been deemed good and incontestable, and by the Law after 40. years quiet possession the title is held to be good by the most rigorous inspectours: but besides a long possession enjoyed by the Protestants, it appears, and that unde-

undeniably, that King *Henry* the 4. the year after the publication of the Edicts of *Nants*, sent Commissioners into every Province, to inform him of the state and condition of the Protestants, and under the hands of all civil Magistrates, both in Cities, Towns, and Countries, had Certificates brought him, which having narrowly examined, and deliberately considered, he confirmed and allowed them the places of Worship they then possessed. Nay, more than this, *Lewis* the 13. his successor, sent other Commissioners for the same end and purpose in the year 1620.

Shall the Establishment or Title of these Churches then after so many confirmations be questioned? or is there any reason to dive any more to the bottom of them? or are commissioners now chosen better to be believed, than they that were then employed? have these a

clearer sight and inspection into things than they? But supposing that their Titles were by negligence lost in so great a revolution of time, they not dreaming after so many years to have them questioned, with what Colour of justice can they take any advantage hereat? would they not in equity be relieved after that by commissioners in the space of 20. years these Priviledges and titles were thrice examined and allowed. But besides this they have much more to plead, for the disorders by War, having caused some Interruption in their Religious Exercises in many places, they procured an Authentick Declaration *Anno* 1622, a second in 1626, and a third in 1629, by which the Protestants had granted to them the free Exercise of their Religion in those places which were allowed them in 1620. This is expressed in the Declaration, *An*, 1626

and

and afterwards confirmed in 1629. so that we see in those times the adversaries of the Reformed Church did not use so narrowly to search into the Establishments of the Protestants Divine Service; it was then sufficient to know, whether they were founded or had a being in 1620. the Kings Declarations then deciding all such malicious contests.

Moreover, in the years 1649, and and 1650, *Lewis* the 14. King of *France*, gave two Decrees, importing, that the Protestants should not be molested in the exercise of their religion, nor in the possession of their Churches, nor in any other priviledges formerly granted to them, but that they enjoy all things as at the time of his Fathers death. What reason then, or with what Justice can the Clergy give them the trouble they do at this day?

Neither is this all these distressed Protestants have to alledge, for

more than five parts of their Churches are now demoliſhed, for which they can produce authentick and undeniable titles, as will appear by the Regiſtry of their Chriſtenings and Marriages, by their Conſiſtory Books, by the enroled ſucceſſion of Miniſters before and ever ſince the Edicts of *Nants*, by the account Books of the Sallaries from time to time paid to the Miniſters, all which are ſufficient evidences to the moſt ſcrupulous Judges; But the Romiſh Clergy and their Commiſſioners, who will not allow of any thing that may favour the Proteſtants, although theſe evidences and proofs before the Kings Council, and in their Courts of Parliament, have been allowed of, although all the ſeveral Decrees and Edicts of Henry the 4. and all the tranſlations of the Commiſſioners in thoſe times, and during the Reign of the late King *Lewis* 13. have been examined, and narrowly looked

looked into by as inveterate Enemies of the Protestant Church, and have been allowed of as undeniable Testimonies; yet of late years they will not pass Muster with them, but they accuse the former Commissioners either of inadvertency, in not well examining of the titles, or want of understanding, or of partiality; thus have they found out a thousand wiles to disallow what hath been formerly done, so that by such fallacious means I may aver nothing can have so good a foundation but they will shake it, if not overthrow it.

It were needless to produce proofs of this, they Glory in it themselves: among them a Monk of the *Barnabite* Order, and a Deputy from the Clergy of *Bearn*, boasteth in Print, that of one hundred twenty three Places where the Protestants used to assemble to hear the Word of God (all Churches well founded)

there remained but Twenty, the reſt all demoliſhed.

Some Churches that have either by War or Fire, or ſome Revolters, in whoſe hands the records and titles lay, irrecoverably loſt them. As for Example, in *Britagne Vitry* and ſome others, and although they have, notwithſtanding the loſs of their original Titles, given good proof of their Churches legal eſtabliſhment; yet theſe teſtimonies would not be allowed of, but they were condemned to be demoliſhed by an order of this preſent King.

There is no fence againſt their ſophiſtry and malicious allegations, if the Churches are near the Sea, then they alledge, that by reaſon of their ſcituation, they ought not to be allowed of, let their titles be what they will, as in *Carantan* in *Normandy*, although a Baliwick; ſometimes they ſay, that the Towns were taken by aſſault during the War;

Note that by the Edict of *Nants* in every *Baliwick* they have the priviledge of a Church.

War; many examples hereof may be given; the Church of *Negrepelisse* shall for brevity sake suffice, which was proved to have been in their possession ever since the year 1561. by such undeniable Testimony, that with all their subtlety and craft, they could not gainsay it, but their title though never so good, could not hinder it from being demolished. So far are they from being concerned for what ever the world shall say of their unjust practices, that they are arrived to that height of impudence, as that of late they have made no difficulty of condemning one Church to be demolished, which is expresly mentioned in the 28 Article of the Edict of *Nants*, *viz. Chauvigny* in *Poictou*; this severe Act passed on it the sixth of *August* 1665. Hereby may evidently appear that the Court of *France* designs nothing more than the ruin and utter Extirpation of the Protestant

ſtant Religion, ſince neither Edicts, Declarations, or Decrees heretofore made, and oftentimes confirmed, ſhall be valid; and that it's not Uſurpations they ſo greedily look at, but uſe thoſe terms only as a Cloak to their violent and illegal proceedings; for a further diſcovery of which vile practices I ſhall ſpecifie ſeveral ſevere Decrees lately paſſed on the Proteſtants, of threeſcore and one Churches in *Poictou*, there remaineth but one uncondemned, *viz.* *Niort*, obliging hereby above Eighty Thouſand Souls to live without the Exerciſe of their Religion. In the Country of *Gex* of 23 Churches they have ſpared but two, and theſe they report only out of their clemency, ſo that they lie open to the adverſary to be taken away at pleaſure. In *Guienne*, of fourſcore Churches there remain but three uncondemned by the Catholick commiſſioner, who is wholly governed

Of the Churches that are demoliſhed.

verned by a Jesuit named *Mesnier*.

In *Britany* they have condemned all, *Vitre* not excepted, according to the Council of the *Marquis de Chastelet*, in his Book of Politicks concerning the *Hugonits*.

In *Normandy*, they have with the like fury prosecuted them, that few are left, except at *Rouen*, *Caen*, and *Deep*.

In *Provence* of 15 or 16 Churches, remain only 2 or 3. Let me now then but appeal to any rational mans Judgment whether it is probable that so many Churches now become heaps of Rubbish, had only usurped, and not just titles? as if in *Poictou* there were but one that were legally established, and all the rest had no just foundations, the like may be said in other Provinces. *Languedoc*, and *Levenes*, and *Vivarets*, and *Dauphine*, are likewise filled with complaints for ruined and desolate Churches, not having

a fourth part in theſe reſpective Counties of Churches left them of what they enjoyed, not to name thoſe of *Zantonge*, *Angaulmois*, and *Aulnix*, which are in the black Book ready to be condemned, and ſixty others whereof they have but little hopes. Is there any reaſon to think that theſe Churches had their Titles not been good, would have been ſo long ſpared, that none of the Popiſh Clergy would have had a fling at them till now, or have complained of ſuch Uſurpations? none that knows them or their malicious minds can think ſo.

In the National Synod held at *Montpellier*, *Anno* 1599. the ſum of one hundred and 20000 livers given by the King, as a ſtipend for Miniſters, was divided after the proportion of 760 Churches, without reckoning places Priviledged, with liberty of Preaching, as many Manors, Cities, and Bayliwicks, or

thoſe

those that were ordered to be re-established by the Edict published, *Anno* 1577. how few remain of this great number, the sad Catalogue of the Ruined Churches will discover, which I shall annex at the close of this Narrative.

The Churches that hitherto have escaped their fury are in a continual expectation of being destroyed, their titles being no better than those that are become ruinous heaps, nay, many of those Churches are left untouched, whose Titles may be with the greatest difficulty cleared, and consequently at their pleasure, under some pretence of Justice, be demolished, or else such are left, as are the most inconveniently scituated, as in Marshes or low grounds, which are often overflown, or else impassable in the Winter, depriving by such means many good Christians from a possibility of hearing the word, insomuch that

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in many places these poor creatures are forced to travel forty five Miles to hear a Sermon, * or to baptize their children, which often die by the way; and by reason of the many Churches demolished, those that are standing are not able to contain the Tenth part, and the Papists being enraged to see such great Assemblies, have brought their complaints to the King, and some persons of Quality have been imprisoned, as Madam *de Reynier*, who being amongst others accused, was sent to the *Bastille* in *Paris*, and for some time kept in suspence of her life; the Crime laid to her charge being only for having been present at an Assembly in her Parish of *Issoudun* in *Poitou*, a Church now demolished, which had above 3000 Communicants; after this Lady had remained a considerable time Prisoner, she was banished the Province.

* It is not permitted the Protestants to have their Children Baptized but in such places as by the Edicts of *Nants* are appointed for Divine Worship.

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The barbarous and inhumane manner of Executing these cruelties, in the destroying of their Temples is also very remarkable, for they are not only satisfied with their being demolished, but they will oblige the Protestants themselves to destroy them, that they may become equally guilty with these Villains, of ruining those places dedicated to the Service of the most High God. And because many would not assist, or have a hand in such a Diabolical Work, their houses have been plundered, and laid level with the ground, and great Fines have been laid on them besides: This hath been the case of many persons of Quality in *Poitou*.

These insatiable men have not been satisfied with these severe proceedings against the Churches, but with the like fury have they assaulted all the Protestant Academies and Schools, with which the whole Prote-

Protestant Interest cannot but fall; whence shall they be supplied with Ministers if the Nurseries wherein they are bred up be destroyed? The Academy of *Puis Laurence* established at *Montauban* formerly, was removed out of this very design to ruin it the more easily, as appears, the Romish Commissioners having of late condemned it, and lieth now in Jeopardy before the King and Council: The University of *Saumur* is in the like danger, howbeit the foundations of these Universities are firm and solid; for besides a quiet possession of 70 years, and according to the Edict of *Nants*, and other Edicts, *Henry* the 4. and *Lewis* the 13. they were allowed and confirmed.

Henry the 4. comprehended them in the Gift he made them, *Ann* 1599. And in the Articles of Peace by *Lewis* the 13 to those of *Montauban* they were again ratified, and he

he formally promiseth to continue his bounty for the maintaining their Academie and Colledges. Likewise in his answer to *Cahier* in 1611. the 19. Article he grants to the Academies of *Saumur* & *Montaubon* the same Priviledges, immunities and Prerogatives as other Academies in the Kingdom enjoyed according to the will and intention of King *Henry* the 4. expressed in his answer to *Cahier Anno.* 1602. the 4. Article. Yet all these Engagements and obligations both of Conscience and honour cannot prevail on these men to show the least humanity.

Whereas by the edict of *Nants* the 27. Article the Protestants were to be admitted into all offices and Commands; and by the declaration of *Lewis* the 13. *Anno.* 1629. which said Declaration this present King hath declar'd should be duly observed; and by the 11. Article in the Treaty of Peace at *Montaubon*,

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it is expresly allowed; yet contrary to all these edicts and Declarations, they are now declared uncapable of any office or Employment whatsoever; or at *Montaubon*, *Mompellier*, *Milhaud*, *Realmont*, *Saverdun*, *Mauvesin*, *Castelialoux*, and many other places, the poor Protestants in all Provinces by this means being so oppresst that both their lives and fortunes are exposed dayly to the barbarity of their Enemies.

The Romish Clergy do not deny but by the Edict of *Nants* the Protestants ought to be admitted into publick Employments and offices, but they maintain that it's contrary to right, both Divine, civil and canonical; to Divine right because it's contrary to the decency of the *Romish* Catholick Interest, that the faithful should bring their Controverses before Infidels, and as St. *Paul* to the *Corinthians*, it's contrary to the civil Right, for that he forbids them

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to place in any offices of trust or honour such as are Enemies unto the faith; thus these implacable Enemies of the Protestants, as they have endeavoured to take from them their spiritual bread, so have they likewise laboured to take from them their temporal and corporeal bread, for besides keeping them out of all offices of profit or honour, they exclude them from setting up any trade or profession, unless they abjure their Religion, whether Shoomakers, Taylors, Apothecaries, *&c.* so that in many Provinces of *France* the Protestant Artificers are brought to beggery and want of bread, these proceedings are likewise directly contrary to all the edicts both of *Henry* the 4. *Lewis* the 13. and this King now Reigning, those Edicts indifferently admitting the Protestants as well as others into Publick charges, Offices, Dignities, and employments, but alas in lieu of

theſe priviledges many of the Proteſtants are baniſhed, others have had their Eſtates ſeized and Confiſcated, others have been ſcourged by the hands of the Hangman, ſome of them after their death have been taken out of their Graves and dragged along the ſtreets on ſledges, as at *Fontenay Le Conte*. A Gentleman having a little before his death abjured the Errours and Hereſies of *Rome*, was thus uſed after his death, his Wife was moſt barbarouſly uſed for following his Example and for Educating her Children in the ſame faith, and the Miniſter before whom this abjuration was made was ſeized on and caſt into Goal, and there kept for a conſiderable time.

And leſt the number of Converts ſhould too faſt increaſe, an Edict paſſed on the 2*d* of *Auguſt* 1666. called the Edict *de Relaps*, whereby ſuch as have once embraced the Roman

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Catholick Religion are on peril of a perpetual Banishment forbidden to return to the Protestant Church.

What an unparallel'd tyranny is this, thus to wrack the Consciences of poor men, to constrain them by force to play the Hypocrites to appear visible Papists, having through Ignorance been deluded, when in their hearts they are truly sensible of their Errours, and, but for fear, would readily turn to the Protestant Church. In the Execution of this cruel Edict, so eager and violent have they been, that they have punished many for returning from Popery to the Protestant Religion, even before this Edict came forth, as one named *John Gayrard*, who having turned Papist on the second of *August* 1662. and the year before this Edict, being convinced of his Erroneous and Heretical Religion, he became a Protestant, for this he was condemned in the Parliament of

Tholouse, to be led by the Hangman, with a Rope about his Neck, only in his Shirt, bare headed and bare footed before the Cathedral Church of *Montauban*, and at the conclusion of High-Mass, on his knees, to beg pardon of God and the King, after this he was fined and banished; this Procedure is directly contrary to the 9. Article of the Edict of *Nants*.

In short, none can imagin the desolations in many Families by reason of these barbarous declarations on the decease of a Father, or Mother, if in times past they have either of them been Roman Catholicks, although they have before their death abjured the Heresies of *Rome*, and before this Declaration, yet the children have been taken away by violence from the surviving Parent, to be bred up in the Idolatrous Worship of the Church of *Rome*. They have thus Robbed some Parents of their children,

dren, and carried them away into Cloysters and Monasteries, and obliged the Parents to allow them pensions, such as themselves shall think fit.

An Example we have of this in a Gentleman of *Bourgondy* named Mr. *de Parot*, because his Wife became a Roman Catholick, 7 or 8 years past, they took from him three children, one of them being of 12 or 13 years old, forsook her Mother, being desirous to profess the Protestant Religion, fled to her Father, but was in few days by force fetched away out of his Arms by twelve Pursuivants, and he threatned never to see his childs face more: Many such like examples could I give; one *Binder* of *Rouen* a Painter was thus Robbed of his children; but herewith they rest not satisfied, but have of late years deprived Parents of their children where both of them have been bred up, and

continued in the profession of the Protestant Religion, by such unjust and barbarous dealing, most Cities and parts of the Kingdom where the Protestants inhabit, being become dismal and solitary with Mourning and Lamentation. These transactions have been not only connived at by Authority, but encouraged, and at *Rouen* in the Parliament a Decree passed for the taking away of a young Gentlewoman (whose Parents lived and died in the Protestant Religion) from her Friends, contrary to her declared will and consent, to be educated in the Romish Church under such a Guardian as the Bishop should appoint.

Unto this Declaration *de Relaps* (as they stile it) they have added another against Blasphemers, which as they Interpret reacheth such as shall speak against Misteries of their Religion; an act of great importance

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and which is the cause of innumerable Evils to the Protestants, for their Ministers, their books of Controversy, nay for their private Discourses of Religion, they are hereby liable on all occasions to be condemned for Blasphemy, where the Romish Clergy shall be the Judges.

And whereas by the Edict of *Nants* there was a *Chambre de l' Edict or mi-parte*, that is, a Court of Judicature where all matters relating to the Protestants in matters civil or criminal were definitively determined, as may appear by the 34. Article in the Edict of *Nants*, whereby the Judges are Decreed to be half of them Protestants, and the other half of them Roman Catholicks, to the end that Justice might impartially be done to all parties, as is expressed in the 30. Article. But the Clergy, the better to compass their great design, which is the absolute Ruin of the Protestants,

This is confessed in a Book Intituled an Explication of the Edict of *Nants*, written by a Papist, one Mr. *Bernard*, the Kings Councellour at *Beziers*, Printed at *Paris* by the Kings Printer Page 144.

have by their Intereſt in Court procured an Order from the King and his Council forbidding this Court of Juſtice to take any cognizance about Revolters or Blaſphemers; but that the Parliament alone ſhall determine what ought to be done, which by the continual applications of the Clergy, are ready to condemn what ever comes before them; ſo that this *Chambre de l' Edict*, is now wholly taken away in moſt Provinces, as at *Paris* and *Rouen*, and elſewhere, expreſly contrary to the Edicts of *Nants*, which being compoſed of 92 Articles, hath 38 expreſly relating to this Court of Juſtice.

This great priviledge being thus abrogated, their Lives and Eſtates are at the Mercy of their Merciles Enemies; the Arch-biſhops and Biſhops having the liberty at their pleaſure to ſit in Parliament, whereby the intereſt of the Clergy becometh

cometh so considerable, that they carry all before them, and whatever they do against the Protestants they account a Sacrifice well pleasing to God.

The injustice done by these Parliaments against the Protestants is not conceivable, much less to be expressed; and all other Courts of Judicature follow their cruel Examples; for every petty Judge in the Country hath no other way to render himself famous but by Persecution. As the Judge of *Mezieres* commanded for a Rule to be generally observed, that all of the Reformed Religion should fall upon their Knees when the little Bell should Ring going before their Host or Sacrament which they carry to Sick people in great Solemnity, and Mr. *Femault* Lieutenant General of *Dreux*, caused *Daniel Sibille*, a Protestant Minister of *Fontaines*, to be carried away Prisoner, his chamber

As at *Tholouse Rouen, Renes, Bourdeaux, Pau, Provence Dijon & Mets.*

ber to be rifled, and his body to be caſt into a dark Dungeon, where he kept him a long while, and would not releaſe him till he had paid a great Fine, to puniſh him as he pretended, becauſe he had been one of twenty that had five years before accompanied a dead Corps to the Grave, ſo that the Proteſtants now can have no hopes of any Juſtice, not only in thoſe matters that relate to their Treaties, Edicts, and Royal Declarations, and other particulars relating to their Liberty of Conſcience, but alſo in civil Matters, and when they appeal to the King or his Council, where their affairs are finally concluded, they cannot be heard.

It hath often happened that ſome Deputies of Provinces or Cities ſent by them to make known their Grievances, have received an Expreſs Order from the King to return home, before they could come to

declare

declare their busines; after this manner Mr. *De Vignolles*, appointed by the Province of the lower *Languedoc*, was used when he went to *Paris*, to complain of the ill usage the Protestants had met withal; he was no sooner arrived at *Paris*, but one of the Kings Pursuivants was dispatched to him, commanding him to depart the City in eight days on pain of Imprisonment. Likewise Mr. *Faisse*, whom the Inhabitants of *Privas* had sent with their Orders, as soon as he did appeare, the Captain of the Kings Guard commanded him in the Kings name to depart instantly on the like peril of Imprisonment.

And when the Province of lower *Guienne* had sent Mr. *Sarran* to represent their grievances to the Court, he received a private Letter under the Kings Seal forbidding him to come to Court. Many more such Presidents might be alledged;

and

and if some have been successful after many difficulties, and affronts, and injuries, when they come to have their causes heard, many times no Advocate dare appear to plead their cause, and when heard, let them bring never so strong arguments, and use never so much reason, they have been at last slighted and rejected, and their most apparent proofs scorned; whereas the least surmises of their Adversaries have been counted good. They have sometimes spent whole years to pursue their affairs, and in expectation of Audience, whereas Sentences obtain'd against them by the Clergy, have been dispatched in less than 24 hours. Nay, many times after long waiting and great charges, the Protestant Agents have been forced to return home with the sad tidings of the loss of their Juster causes.

After

After this manner, the Consciences, Goods, Honour, and the very lives of these poor Christians are exposed to the cruelty of their merciless Enemies on a thousand occasions, without any help or hope of Justice. A Roman Catholick may at his pleasure destroy a Protestant, witnesses are never wanting, the Kings Attourny Generals, or their Deputies, or the Bishops Syndicks, or the Judges for the Convents or Ecclesiastical chapters, will never fail to prosecute; some have been condemned to be chained to the Pillory, some have been fined an hundred *French Livers*, or 10 l. *English*, for having made mention of a Story related by sundry Authors how a Priest endeavoured to cheat the World with a false Miracle, by causing a Vine to pierce through the head of an Image, which being cut in the time of year that the Sap mounts upwards, the Sap would drop

drop at the Eyes, whereat the poor people were deluded, thinking the Image had without such Art wept of it self. This passed a considerable time for a great Miracle, but at length the Cheat was discovered.

Another Protestant was forced to stand in the Pillory, and was amerced for having said, that God had buried a Saints Body for fear his Bones should be adored, and that when the Devil offered to take them, an Angel from God withstood him, saying, *The Lord rebuke thee*, this we find in Holy Writ, *Deut.* 36. 6. and in the Epistle of St. *Jude*, v. 9.

Another was cast into Prison, because he had said that the Roman Priests hid their lights under a Bushel.

Another was after the like manner punished, and condemned to pay a considerable Fine onely for saying that the Cross they worship

was

was but a piece of Wood.

If any Protestant hath an Enemy of the Roman Catholicks, or a Suit in Law, he shall most assuredly be accused for having spoken amiss of the Pope, of the Mass, or the Virgin *Mary*, and their false witnesses are ever ready, which being Sworn, they lose their cause; and if these witnesses be convicted of Perjury, they are seldom punished, or such light punishments are inflicted, as serve rather to embolden them, than terrify. As the Priest of *Eymet* in *Guienne*, when he had accused a great many of the Inhabitants of that place for having profained the holy Mysteries of the Church of *Rome*, the Judges found the Accusation to be false, but though it tended to the destruction of the lives and goods of many of the Inhabitants, yet he escaped unpunished.

The Priest of *Chatelraut* accused

a poor, innocent, harmless Damsel, of having spoken of the King in a disrespectful manner, for which she was in danger of having her Tongue cut out, and being whipped by the common Hangman, the Judges discovered this Priest to be a Villain, and a false accuser, however nothing was done unto him.

Likewise Mr. *De la Touche* was accused by the Abbot of *La Chapelle* before the Parliament at *Renes*, to have taken a Chalice out of a Church, for which he was burnt alive by the order of that Parliament; and since his innocency hath appeared, and he found guiltless of the Fact by the Execution of the right Offender; however they have done nothing to repair the injury done to his name and memory, but declared for that he was a Heretick he had deserved it.

Neither the Parliament of *Thoulouse* hath taken any notice of a wicked

wicked Varlet that took a false Oath against a Merchant of *Montauban*, that he had spoken amiss of the blessed Virgin.

The Minister of *Pausange*, one *Mr. Robineau*, was likewise falsly accused by an *Augustin* Fryer and a Curat, to have preached up sedition, and for this pretended Crime only, he was kept many Months in the Prison at *Poictiers*, and though at last his accusers were convicted for false accusation, he could have no Satisfaction for all his sufferings. *Mr. Borie* Minister of *Turenne* was also cruelly handled, he was cast into a deep Dungeon, put in Fetters, threatned with Death, treated in a most inhumane manner for a whole year, and at last was Banished for ever, by an order of the Parliament of *Bourdeaux*, only because, as they say, he used several expressions in his Sermons which might seem reflecting on the Honour of the Virgin, whereas he said nothing

elſe in his Sermon, but this, that none but Jeſus Chriſt was born without ſin.

The Baily of *Privas* was never puniſhed, although he had been convicted before the Judges of *Vivarets*, for having raiſed and encouraged falſe accuſations againſt many of the Inhabitants of *Privas*, whom he accuſed to have hindred their Brethren from changing their Religion by terrifying their Conſciences.

A Prieſt of *Niort* was convicted before the King and his Council for having falſifyed an order for the demolition of the Proteſtant Church of *Niort* which was intended againſt the Church of *Mer*, but was not puniſhed in the leaſt. Never was there a bolder attempt made before the King and Council, but inſtead of treating him according to his Merits, they laughed at what was done. A thouſand ſuch inſtances might be given, but for brevity

ſake

sake I shall mention no more.

When such notorious crimes appear before the Judges, they declare that the Roman Catholick Church must be preserved, not considering the incumbent duty upon them of punishing such vile Offenders, and doing Justice to all that come before them.

But that their design is to suppress these poor Protestants by all manner of unjust and violent means is most apparent, that being thus wearied by continual vexations and miseries, they might at last the more easily be enclined to yield to the strength of temptation, to seek the freedom of their Bodies by the ruin of their Consciences and abjuration of the Gospel.

They give all manner of freedom to the Priests and Monks, whose carriage is very insolent, and prone to insult over the poor Protestants; they are the persons that Execute

the severe and unjust Decrees and Orders of the King against them, as in *Poictou*, where the Priests, of any, were the most eager and diligent in the destroying their Churches, razing their very foundations, overthrowing several private houses, rifling the Castles of several Gentlemen and persons of Quality who professed the Reformed Religion. If unhappily any division were in private families between Man and Wife, or other Relations; these firebrands and fomenters of strife, (a certain sign or mark, as our blessed Saviour frequently speaketh, of whose off-spring they are) would come to offer the Protection of the Church. If a man is poor, and brought to beggery, they promise him protection against his creditors, and Mountains of Gold if he will but change his Religion, imitating herein the old Serpent, who with his fawning flatteries, beguiled

led our first Parents, they will undertake to provide for his children, to put his Daughters into Nunneries, and his Boys into some Abby, or good imployment, but no sooner are they debauched, but as the Priests said to *Judas*, after he had betrayed his Lord, see thou to that, they slight them, and leave them in the lurch, their promises are forgotten, and through despair of what they have done, end their days like *Judas*, with a Rope. If a lewd Son would shake off his Fathers yoak, they shall flock to him with the greatest pretences and profession of kindness, pittying him, and promising great matters if he will but joyn himself to their Church. If a Daughter be disorderly or undutiful to her Parents in this, after the like manner will they encourage her promising to help her to a good Match, they entice her into their Nunneries of uncleanne's, and will

oblige her Father to maintain her, and pay great sums of mony yearly, and rather more than his Estate can possibly bear. If a man be prosecuted for any crime, the changing his Religion is a sure Refuge, by this means the old *Count de Lorge* hath saved his life when he was in the *Bastile* for coynage of mony; many others by the like course have escaped their due reward: If a Man be sick, and, by reason of poverty, is carried to the Hospital, his entertainment will be very harsh and mercileſs, and unless he renounces his Religion, he will be forsaken by all, and die miserably. A *Danish* Gentleman was carried to an Hospital at *Paris* called *Hotel de Dieu*, being mortally wounded, the Papists earnestly prest him to renounce his former profession of the true Religion, but finding him to persist firmly and unmovable, they made use of false apparitions of supposed

Devils

Devils appearing with a Deaths head, wherein they had put lighted candles, telling this poor young Gentleman, that he should be damned if he did not turn his Religion, by these things so terrifying him, that he died in despair the 24. of *January* 1666.

The King hath of late put forth a Proclamation against all Churchmen that shall embrace the Reformed Religion, declaring them Apostats, thereby to have the better Plea to punish them. They are by this Proclamation to be banished for ever, which is contrary to Liberty of Conscience granted by the Edicts to all manner of Persons Ecclesiastical and Civil, this indeed cannot but seem strange that the Clergy should suffer their own order to be treated in this manner, because they verily believe that the intention of the Priest is required in the Sacrament, and what intention

can they have who by constraint are kept in the profession of a Religion which they believe to be false: methinks they should be afraid of forcing men to be guilty of Sacriledg, Hypocrisy, and Profaneness against their wills, and making so many Idolaters; for according to their own Doctrine in such a Case, if the Priest had not a right intention in Consecrating the Elements, the people then adore nothing but Bread.

But this is not all the misery the Reformed Churches lye under, the Ministers are hindred from Preaching the Gospel to their Flocks, for fear of having them scattered, their Mouths are stopped by threats and violence, they are forced to pay great sums of Money, they are Banished, cast into Dungeons, and in short, used at the pleasure of the Roman Clergy.

Those Cities where the Protestants were most numerous and power-

powerful have ſuffered moſt, as *Montauban*, *Millau*, *Rochele*, which Churches were the moſt Flouriſhing in *France*; the firſt of theſe hath loſt its Univerſity, its Priviledges and freedom, been Pillaged, 5 or 6000. Souldiers put in Garriſon ſeveral Months together, many of the Principal inhabitants been, ſome Hanged, others Burnt, others have had their houſes Plundered and demoliſhed, many by ſevere and barbarous uſage conſtrained to go to Maſs, and at laſt forced to accept of a general pardon for ſuppoſed crimes; for during the time of the pretended tumults objected againſt them, there was neither a Sword drawn, nor a Gun ſhot off, nor a drop of blood ſpilt, nor any violent act committed, it was only a company of People met together in their Church, according to their uſual manner, that ſent to the Kings Deputy in the Province to intreat him

him to forbear the Execution of the Kings private Letter which deprived them of that Right which most justly belonged to them, (namely their Classes or Colledges built by them at their own charges) and gave them to the Jesuites; they desired only so much time, as to acquaint his Majesty with their Pleas and grievances. This is the Crime for which they have been treated as severely as if they had made an attempt against the State, and since that time they have been at the Mercy of the cruel Priests, that deal with the Miserable inhabitants in a most Tyranical manner. *Millau* hath been threatned after the same manner, only because the Protestant Inhabitants did bury a Dead Corps after their usual manner, contrary to the Kings Proclamation, that forbids them many expressions of kindness, or Charity, and Sorrow on such occasions.

In

In *Rochel* the Papists have Banished most of the Richest and Wealthyest inhabitants, and laid greater Taxes on the rest. But these Cities have been much more favourably dealt withal than *Privas*; this Town did very much flourish under the protection of the late Deceased King, and the inhabitants were confirmed there in their Priviledges several orders from the King, so that they have enjoyed a long space of Peace for about 32 or 33 years, but now of late they have been all banished the Town and its territories after a most Savage Barbarous manner.

These inhabitants that were near five or six hundred Souls, Men and Women, besides Children, are now driven from their Habitations, and forced to wander up and down, to shelter themselves in Woods and Forests as the miserable Beasts, they not being suffered to rest in any habitable Place.

I shall in the next place give a brief account of the Cruel usage of such as have been bred up in the Romish Religion, when from a sense of their former delusions, they embrace the Protestant faith, contrary to the liberty of Conscience granted by all former Edicts; if they be Females their Parents take them away by violence, and hurry them away into Convents, where they are most Barbarously persecuted, kept only with Bread and Water, sometimes Famished and Starved to Death, sometimes Whipped to Death, sometimes the subtilest Monks and Fryers come to visit them, to discourse and ensnare them, with Promises of disposing of them well in Marriage, and according to their Inclinations, suiting most Diabolically their temptations, and if these will not prevail, they force their Parents to disinherit them, and in case they persist, then either

either the Ministers or some Relations or Friends are accused for having seduced them from their Church; if they be Males, they are commonly dis-inherited: A thousand examples might be brought of these Cruelties practised by the Papists against the French Protestants.

Thus I have with all the brevity that may be, laid open the first causes of all the evils befallen the reformed Church; first Justice is denied them, their Judges being their adversaries; their Courts of Edicts (where they made all their complaints, & whence only, if at any time they had Justice done them) demolished, although by a peaceable Possession for 70 years enjoyed, and confirmed likewise by various Edicts and Declarations of the King, yet are they at this very day so miserably oppress with such severe Decrees, that the hardest heart cannot but pitty and relent at the very relation of their Miseries. One

One Decree forbids their ſinging of Pſalms in their Houſes.

By another Decree they are prohibited a correſpondence one with another.

They are by another rendred uncapable of bearing any Office: by another their Miniſters mouths are ſtopt, ſo that they cannot Preach, but are in continual danger of being accuſed for not ſpeaking with reverence of the Church of *Rome*.

They are forbidden to Print Books in Vindication of their Religion, without the Magiſtrates Order, and the Kings Attourny Generals, which can never be expected. They are forbidden any private Meetings of their Miniſters to regulate the affairs of their Congregations, and ſee to a punctual obſervance of the publick Diſcipline. For in the Interval of time, between the Provincial Synods, it was their cuſtom to Ordain new Miniſters,

now

now they are forbidden any such practice of ordaining, to the end that the Churches may be destitute of Ministers, and consequently of the Word and Sacraments.

Another Decree forbids them to do Acts of Charity to any of their Brethren, when they cannot themselves Vindicate their Cause against the adverse party.

By another their Ministers are not suffered to Preach at any considerable distance from their Residence, that they might not have the priviledge of a plurality, many Congregations being but small, and unable to maintain a Minister, wherefore, till this Decree, two or three congregations joyned their flocks together for the better subsistence of a Pastor.

Now it's very observable, that this poverty proceeds from the detention of one hundred thirty five thousand *French Livers* granted as

a Penſion by King *Henry* the 4th for the entertainment of ſuch Miniſters: for were this payment continued by the Kings Officers, every congregation would have a diſtinct Miniſter.

Their National Synods are prohibited, their publick Schools taken from them every where, ſo that their children cannot be taught by any of the Proteſtant Religion, and are often taken from them and ſhut up in Convents, and their Parents forced to maintain them in ſuch places.

They have not the Liberty to make a profeſſion of any mechanick arts and ſciences, ſo that all means of ſubſiſtance is taken from them, and of that little they have, they are frequently Pillaged, and Plundered, they are forced to the repairs and rebuildings of the Idolatrous Popiſh Churches, Chappels, the Prieſts Houſes, more than the Papiſts themſelves. Their

Their lives and estates are in continual danger, for if they be charged with any supposed Crime they have no Courts of edicts ro relieve them, but must submit to the Parliaments and higher Courts.

The Liberty of Conscience, formerly granted, is miserably abridged, and the Inquisition in effect established and set up, they not daring to discover their minds before the Papists, for fear of being accused of Blasphemy.

If any be sick they cannot lie quietly in their own Beds, at their own houses, nor in the Hospitals, without continual solicitations from Priests and Monks to change their Religion, they having the Liberty to enter their houses at pleasure, which to dying men, though never so well fixed in their Religion, must needs be a great trouble and Torment.

The Priests by this liberty frequently and falsly pretend that the

deceased party by signs or otherwise, discovered a desire that their Children should be bred up by them in the Popish Religion. Thus did they deal by Mr. *Rossil* Minister of *Zantonge*.

If a Man in a violent feavour lying under a *delirium*, lets fall the least expression whereat the Priest can catch any hold, they take it for a real conversion, and then drive out of the Chamber all his former Friends, even his own Wife, taking away at the same time his Children into their Custody. And if he chance to recover, they will force him to go to Mass, or else they put the Decree against Revolters in Execution against him.

If they find a sick man in his right Senses, they will then by subtile fallacious questions examin him, as whether he will not embrace a true Faith, or a good and sound Doctrine, and whether or

no

he desires to dye in the true Church.

Thus are these poor wretches persecuted to death, and in some sence even in their graves, their friends meeting with much trouble to convey them to their Graves, and many have been taken up thence, and by the Papists Burnt, as hath happened lately at *Rieux*.

The Bishop of *Usez* lately in a speech to the King in the name of the rest of the Clergy after his and their thanks for what his Majesty had done against the Protestants, he Exhorted and Conjured him to strike the last stroke at them, he having a most fit opportunity wholly to destroy them.

The Parliament of *Bearn* and the Clergy of *Pau* have very earnestly requested the same, and there is no doubt to be made by any, after the reading of all these inhumanities, but their request will be granted

though for some short time it be delayed.

By these former instances we may see how well the Edict of *Nants* made by King *Henry* the fourth, and since frequently ratified as a perpetual & irrevocable ordinance, is observed.

This cruel usage we cannot in reason think proceeds from any misdemeanours committed by them against the King, since the former Declarations, Edicts, and grants of Libertie of Conscience to them, the King having declared the contrary in his Declaration of 21. *May* 1652; and in his Letter 1655 he useth these words speaking of the Protestants, I have good reason to praise their affection and fidelity for my service, they having on all occasions given me sufficient proofs, by contributing always to the welfare of my affairs; this Letter is in Print.

How

How unjust then this severity is, any rational man may Judg; most of the severe Edicts already mentioned, have been made of late years, one whereof, not yet related, I shall add, and with that conclude, *viz.* That it's prohibited to the Protestants, to depart the Kingdom, according to the Council of the Marquess of *Chastelet*.

A sad Example of this severe Decree, I shall show you in the most barbarous and unjust procedure of the Parliament at *Rouen* against the Lady *Bauroger* and her Daughters, and Mr. *Le Moine*, Pastor of the Protestant Church at *Rouen*, occasioned by the flight of *Madamoiselle Darques*, out of *France* into *England*.

Mr. *Darques* a Counsellor of the Parliament of *Rouen*, had a Daughter brought up all her life time under the tuition of the Lady *le Grand* her Grandmother, in the Reformed

Religion; the Lady *le Grand* being 85. years of age and dayly ready to Expire, *Madamoiſelle Darques* fearing to be perſecuted for her Religion by her Father and Mother, and other Relations, who frequently on that account ſeemed diſpleaſed with her; ſhe took her leave of her Grandmother and privatly withdrew her ſelf out of the Kingdom: Hereupon Mr. *Darques* her Father, accuſed the Lady *Bauroger* and her Daughters with a pretended Crime of Rape and forcible carrying away his ſaid Daughter, who he ſaith is yet in nonage, although ſhe exceeds twenty, which by the Laws of *Normandy* is counted full age. The Pretext or Colour for this ſuppoſed Crime was the Intimate friendſhip and acquaintance of the Lady *Bauroger* and her Daughters with *Madamoiſelle Darques*. Many perſons were employed to ſurprize the Lady *Bauroger*, and

and to give a greater likelihood to this unjustly imputed Crime, Mr. *Fugerol* a Councillor of the said Parliament, made her three several visits, she being on her occasions at such times abroad; This worthy Lady not willing to pass by such civilities went not long after to repay his visits and to know his business: Mr. *Fugerol* replyed that he had been thrice to wait on her, about a business touching which if she would give him a satisfactory answer, he should account himself infinitly obliged to her. He told her that Mr. *Darques* was extreamly disconsolate at the departure of his Daughter, and that with tears he had intreated him to make her the visits he had made, to prevail with her safely to conveigh for his sake a letter to his said Daughter, to remove such fears as she seemed (by this absenting her self from him, and her other friends, and fly-

ing into a ſtrange Country) to lie under. He told her, that he knew that *Madamoiſelle Darques* was very familiar with her Daughters, and on that account he hoped to underſtand whither ſhe was gone, and the letter he had written, which was full of expreſſions of kindneſs and promiſes of many advantages might be delivered to her. He entreated her to write alſo to her, to perſwade her to truſt to her Fathers promiſes, and he would ever acknowledg the kindneſs. The Lady *Bauroger* could not imagine that a perſon reputed a man of Honour ſhould by this viſit and diſcourſe enſnare her, but with all civility made him this anſwer, That ſhe knew not where *Madamoiſelle Darques* was for the preſent, but as ſhe was a friend of her Daughters in all likelihood, in a ſhort time ſhe might know the place of her retreat, and how to write to her; That ſhe was very willing

willing to serve them both, if Mr. *Fugerolles* would engage that she should not be brought into any trouble; but as then she protested, that she knew not whither the young Gentlewoman was gone; However at their Request she would write a Letter, and in it encloſe her Fathers Letter, to be sent by the first opportunity she could hear of.

The next day *Monsieur Fugerolle* came to the said Lady with a Letter from Mr. *Darques* unsealed, he communicated to her its contents.

The Lady took it on condition that no inconveniency might befal her, which was promised in this manner by the said *Fugerolle*, that he would engage to save her harmless, unless that *Madamoiselle Darques* was found in her house. The Lady *Bauroger* wrote afterwards a Letter according to her promise, endeavour-

deavouring to perſwade the young Gentlewoman on her Fathers promiſes (which ſhe did eſteem moſt real and ſincere) to return; this Letter ſhe ſent open to Mr. *Darques*, deſiring to know whether it was according to his mind, who returned it to her with many thanks, highly approving of it. Theſe Letters ſhe, without delay, ſent to *Paris*, to a Daughter that reſided in that City, deſiring her, if ſhe could by any means learn where *Madamoiſelle Darques*, was to ſend thoſe Letters to her; but after ſome time ſpent in vain, not by all her enquiry diſcovering the place of her retreat, theſe Letters were ſent back to *Rouen*. Hereupon this Lady underſtanding by Mr. *Fugerolles* that the young Gentlewoman was in *England*, ſhe not dreaming of the deſign laid againſt her, ſhe deſigned to ſend the Letters into *England*, and to direct them

them to her Sister, Married to the Right Honourable the Lord *Hollis*; but whilst she was thus contriving to send these Letters, Mr. *Darques* being most impatient at his Daughters absence, sent her a most rude message, whereat being netled, she returned him the two Letters by Mr. *Fugerolle*.

A few days after this, Mr. *De Cerisie*, a Nephew of the Lady *Bauroger*, one imploy'd by Mr. *Darques* in the mannagement of some Law Suits, came to visit her, and told her that Mr. *Darques* was fully perswaded that she knew where his Daughter was, and that he was resolved to prosecute her if she did not suddainly restore her to him again.

The Lady was much surprized hereat, and perceived too late the treacherous dealings she had met withal; she returned therefore this answer to *Monsieur Cerisie*, that she had

had nothing to say to him, as he was Mr. *Darques* his Delegate; that she had given an account of her Commission to Mr. *Fugerolle*, at whose request she had undertaken it without promise of success; And when he enquired on what ground she thought to conveigh with safety a Letter to her, her reply was, that she knew her to be an intimate acquaintance of her Daughters, and therefore doubted not but to hear from her where ever she were, according to her promise. Mr. *Darques* being informed by Mr. *Ceriſie* of what had passed between the Lady *Bauroger* and him in their Conference, he caused the said Lady and her Daughters to be summoned, to give personal appearance, that they might be examined by the Bayliff of *Rouen*, and Report thereof might be made by him to the Judges.

The

The Judges of the Court, only upon this Information, passed a sentence against the said Lady & Daughter, because out of her kindness to Mr. *Darques* and his Daughter, she was willing to receive and conveigh, if possible, a Letter, which imported nothing but a Compliment, and a few sorrowful Expressions for her leaving him without any farewel, and desiring to hear from her. When the Lady *Bauroger* saw these unjust proceedings against her, (and that Mr. *Le Moine*, Minister of the Protestant Church at *Rouen*, had been clapt in Prison meerly on suspicion of having a hand in the departure of the young Lady) she went privately out of the City, and fled to *Orleans* with her two Daughters, where she had not long been, but one of her Daughters sickned with the small Pox and died, and leaving her Sister infected with the same sickness, in the space of three weeks

she

ſhe likewiſe deceaſed, to the unſpeakable grief of her Mother, who had no other children but theſe two Daughters, and they by all eſteemed as accompliſht as any in the whole Country. This unſupportable loſs any one would think ſhould ſoften the hardeſt hearts, and put a ſtop to all the former unjuſt proceedings in Law, which had no other ground, but that this worthy Lady profeſſed the Proteſtant Religion. But alas, inſtead of pity, theſe inhumane Bruits (for they deſerve not the name of men) continued ſtill to proſecute her, inſomuch that ſhe was forced to go to *Paris* to acquaint his Majeſty with her Innocency, by the means of his Excellency the Lord *Lockart*, Embaſſadour from the King of great *Britain*.

The Lord Embaſſador having received the Lady *Bauroger* into his houſe, acquainted Mr. *Pompone*, one

of

of the French Kings Ministers of State, with her Case, and pressed him very earnestly to move the King in it; accordingly he did, but could obtain no other answer, but that the business was to be examined and tryed in the Courts of Justice, and that it was but reasonable that a Father should prosecute for the carrying away his Daughter.

Not long after Mr. *Darques* upon false informations, for he could not justly accuse the Lady of any thing but of the receipt of his letter he procured a sentence in the Bayliffs Court of *Rouen*, the Kings officers consenting thereunto, that the said Lady should be condemned to dye, unless she should bring back the said *Madamoiselle Darques*, but the rest of the Court gave this following sentence, that the Lady *Bauroger* should be banished nine years out of the jurisdiction of the Baily-ship of *Rouen*, that she should

be

condemned to pay all Costs, and a Thousand Pounds Sterling as a penalty or fine.

When the said Lady heard of this cruel and unmerciful sentence, and that her enemies were ready to seize all her Estate, she went to *Roan*, yielding her self a Prisoner, knowing her own innocency, and that he that governs and over-rules all things, was able to set bounds to the malice of her adversaries.

This Lady after twelve Weeks Close confinement made an appeal to the Parliament, her adversaries not being able to prove that she had any knowledge of the flight of *Madamoiselle Darques* into *England*, and obtained this sentence:

That the Lady *Bauroger* should be released out of Prison without being absolved or condemned; that she should pay all the Costs of suit which were great, the Process having depended Eight Months.

This

This example alone may serve to discover the inhumane practices towards the poor prosecuted reformed Churches, many large Folios cannot contain the innumerable examples and Relations, not forged stories but real truths, of the injustice done to the Protestants.

I shall conclude this short Narrative with a true and exact Relation of the sufferings of a Gentleman of an ancient Family, named Mr. *Mondeville le Fanue* who hath been in the Common Goal of *Caen* in *Normandy* above the space of three years and still continues.

This Gentleman in the year 1655. was Married to a Gentlewoman bred up in the Popish Religion, by her he had several Children, the first was a daughter, and his Wives Kindred intended to carry her away by force to be Baptized according to the Romish superstition, to that end and purpose his Mo-

ther in Law procured from the Judges of *Caen* an expreſs command to the Miniſters of the Proteſtant Church not to Baptize the Child on pain of five hundred Livers of *France* forfeiture, contrary to the Kings Declaration, *Anno* 1669. Article 39. expreſt in theſe terms, we order and Command that the Children whoſe Father is a Proteſtant ſhall remain in their Parents Cuſtody, and thoſe that ſhall take them away and detain them, ſhall be conſtrained to reſtore them. Hereupon he was conſtrained by night, to avoid the inſolency and fury of the common People, to carry the Child as far as *Bayeux* five french Leagues diſtant from *Caen*, there to be Baptized after the manner of the reformed Churhes.

As he was going to Baptize his third Child at the Proteſtant Church in *Caen*, the Vicar of *St. Johns* Church ſtoped him, and took

him

him by the Throat suddenly, in so violent a manner that he almost choaked him, and to avoid the fury of the Common people who began to flock about him he returned to his house.

The last being a Daughter was carried away by stealth by the forementioned Vicar, and was Baptized in the Romish way.

The Mother of these Children shortly after dying, although by the Custom of the Country the Father hath the right of being Guardian and Tutor of his Children, yet most injustly and contrary to the 39. Article of the Edict, the Relations of the deceased Gentlewoman, who were all Papists, chose her Brother, who needed a Tutor himself, to have the care of the Education of these Children. And thereupon he was condemned to give up his Children into the Care and Custody of this young Guardian: from this sen-

rence he made his appeal to the Parliament of *Rouen*, but his adversaries by their false witnesses and a counterfeited Contract before Marriage, allowing the Education of his Children in the Romish superstitious Church (which he evidently cleared) two Judgments passed against him and were confirmed, enjoyning him to deliver up his Children under the Penalty of eight hundred livers French Mony: Upon this he Petitioned the Kings Council, and obtained a letter under the Kings Seal to Mr. *Chamilla* Intendent of *Caen*, commanding him to put a period to this affair; but he being wholly ruled by the Bishop of *Bayeux*, and other of the Clergy and ridged Papists, this poor Gentleman was made Prisoner, and at the taking of him, they miserably abused him, beating him, tearing his clothes, breaking his sword, dragging him after this manner in the streets,

streets, and in all probability, had not a Gentleman named the Vicount of *Caen* coming by, caused him to be put in his Coach with the guard to conduct him to Prison, he had been Massacred by the bloudy Crew. Besides all this bad usage, some Debtors to him have obtained an injunction upon any proceeding at law against them, until he shall deliver up his Children; his Estate is all seized, and he kept at the Kings allowance, that hereby he may be compelled, not having wherewithal to by Bread for his Children to deliver them up. This order was confirmed and given by six Ecclesiastical Councellors.

All that these inhumane wretches have to alleadg for this barbarous usage, is this, that they hold it right and Equitable to deprive a man of what ever goods or comforts he enjoyes, in favour of their Religion, which ought to take place of all

private Interests whatsoever, as they say, *Summa est enim Ratio quæ pro Religione facit:* and by this pretious Maxime of theirs, this worthy Gentleman for not prostituting his Children to their diabolical superstitions, hath been for more than three years imprisoned, and placed among the most notorious Rogues, who for their Villanies are under restraint: Neither can this poor Gentleman, on any sollid Grounds, ever hope for deliverance, till such time as by death he receives that Glorious Crown and reward promised by Christ unto all such as are faithful unto the Death.

Here

Here follows a List or Catalogue of the Protestant Churches demolished in *France*, by Order of the King and his Council.

Anno 1661.

BY a Decree of the 24. March, St. *Bauzile* in the Diocese of *Mompellier*.

1662.

By a Decree of the 21. of *July* *Lucque*; 23. Churches in the County of *Gex*, by a Decree of 23. *August*.

Gex. Chalez. Peron. Divone.
Grilly. Crassy. Colonges. Farges.
Pougny. Cessy. Cequy. Souverny.
Coulez. Versoy. Crosset. Chevry.
Poully. Meyrin. Vergnier. Pregny.

Saconnay. Thoiry. St. Gian.

1663.

Aubisson by a Decree the 11. *Jan.* In *Provence*, 13. Churches by a Decree of the 4. *March*, viz.

Lants. La Caste. Gignac.
D'Ongles. D'Oppedettes.
Signarques. Roquesin. Gordes.
La Bastide. Des Gros. La Breoulli.
Soulieres.

Montagnac by a Decree 15. *June.* 89. Churches condemned by 6. Decrees the 5. of *October* in the Dioceſs of *Usez*, *Nimes* and *Mande*. *Scil.*

Bellegarde in the Dioceſs of *Nismes Marvejols les Gardon Hommiers.*
Puechredon. Lougrian.
St. *Nazaire des Gardies.*
Orthou. St. *Jean de Serres.*
Ceza. Cambo.

Massilar-

Massargues les Anduze.
Dourbies. Aguzan. St. Bresson.
St. Benezet. St. Saviour de Pourcils.
St. John of Crieulon. Gauzieres.
St. Bonet de Salendrengues.
Gaujac near Anduze.
St. John de Baussells. Lauvejol.
Vabres. Candiac. Massanes. Liouc.
Bragassargues. Brouzet. Rouret.
St. Julien de la Nef. Roquedun.
Courbes, Sendras. St. John du Pin.
Maruejols in Vaunage.
Boardie, Dioceſs of Uzes.
Benezet. Concoules.
St. John of Cerargues.
Villefort. Combas. Touſet. Mejane.
St. Hypolite de Caton. Caſtelnau.
Deſplane. Mouteils.
Martinargues. Fone on the Luſſan.
St. Bauzile of Uzes. Brueys.
Roubiac. Serignac. Avejan.
Caunes. Ozou.
St. Martin of Valgalges.
Gadargues. Megrane. Arlande.
Montagnac. Verfeuil. Move.

Pogua-

Poguadoresse. St. *Victor* of *Malaus*, St. *Stephen* of *Forvene.* *Foissac*, *Monmeraille.* *Fese.* *Maugieres*, *La Roviniere.*

In the Diocess of MANDE.

Grisac. *Castelbouc.*
Balme near *Barc.* *Monvaillant*,
Mazaribal, *Timelac.*
Mandenaur of *Rousses.*
Fraisinet of *Fourgues.* St. *Andiot.*
St. *Andre* of *Lancise.*
St. *Michael* of *Dezee.*
St. *Laurence* of *Trebe.*
St. *Julien* of *Points.*
Pont of *Montuert.*
Ribautes. St. *Casine.* *Geneyrac.*
St. *Julien* of the *Neff.*
St. *John* of *Rocques.* *La Rouviere.*
La Brugiere. *Cincens.* *Bizarre.*
Ardaillers. *Cros.* *Talleyrac.*
Salargues. *Breaw.* *Bouvillargues.*
Gueysargues. *Marignargues.*
Rodillan, St. *Cezaire.* *Courvessac.*
Montredon. *Lecques.*

Salinelles

Salinelles the leſſer. *Galarques*.
Aſpenes. *Buzinargues*. *Villatelle*.
Colorges. *Laſcours*. *Cravieres*.
Gujane. *Creſpien*. *Vic*. *Sauzet*.
Rochegude. *Seynes*. *Daumeſargues*,
Boviſſet. St. *Martin* of *Campelade*.
Taraux. *Fontarzche*.

1664.

Seyne by a Decree 12. *May*.

Landouzy
Gercis
Sernay
Rue des Boheins } Septemb. 22.
Leval.

St. *Croix de Candele*
Vehaw.
Veſtrie. } Octob. 3.
Milhaw.

Alencon 20. October.

New Church of *Montauban* the 29. October.

The Church at *Neſmes* the 28. November.

1665.

1665.

Churches Demolished in *Bretagne*.

19. January.

Syon. *Croissie.* *La Rochebibnard.*
Dinan. *Ploer.* St. *Malo.*

In *Picardy* 27. January.

Salonel. *Canesures.*
Lindeboeuf 23. April *Le Mesnil.*

42. Demolished in *Poictou* by a Decree of the 6. of August.

Belabre. *Chavigny.* *Exoudua.*
St. *Gelaie.* *Courteilles.* *Benay.*
Couhe. *Marcillac.* *Puigni.*
Peselechat. *Parthenay.* *Le Vigean.*
St. *Benoir.* *Puybeliart.* *Lucon.*
La Chaune. *Belleville.* *Poire.*
St. *Hermine.* *Le Boupire.*
Chantaunay. St. *Gilles Survye.*
Talmont. *Marevillo.*
La Jaudovinicre. *Mavilleron.*
St. *Fulgent.* St. *Jovin de Milli.*
Benet. *La Brassardiere.*
Lachataigneraye. *Faussay.*
La Buardiere. *Cezay.* *Aubanie.*

Guire.

Guire. *La Bouchetiere.*
Lande Blanche. *La Milliere.*
Boisfragon. *La Chapelle Temet.*
La Moriniere.

What Churches have been destroyed since 1666. though there have been many, yet few of their Names are come to my hands, unless

In 1672.

St. *Andre* of *Beausse*, Decemb. 20.

In 1673.

By a Decree Feb. 3.

Vnet. *Galapian.* *Favillet.*
Aimmet. *Ligneux.* St. *Barthelmy de la Perche.*

Many besides these are demolished, and near two hundred in the black Role are Registred, which are by most feared in a short time will be condemned.

FINIS.